OM : OM : OM : OM : OM : OM : OM : OM : OM : OM : OM :

Sri

1st June 1946

Beloved Siva Ram,

Insure now your life with God. Depend upon Him alone. Have full faith on Him, His name and Grace. Do self-surrender unto Him.

All other Insurance Companies will fail but this Divine life Insurance Company can never fail as it has unlimited wealth of the Lord.

You need not pay any premium to this Divine life Insurance Co. You will have to give your heart only to the Lord. You will have to love Him only.

Sivananda

JUNE, 1946.

Serve

Love

Meditate

Realise

Vol. VIII No. 6

ANNAS FIVE

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DIVINE LIFE SOCIETY, RIKHIKESH.

FOUNDER'S BIRTHDAY CELEBRATIONS.

The 60th Birthday of Sri Swami Sivanandaji Saraswati, Founder-President of the Divine Life Society falls due on Sunday the 8th September 1946.

This auspicious day of joy will be celebrated befittingly at Sivanandashram Ananda Kutir, headquarters of the Divine Life Society by the inmate workers, devotees and attending members and visitors. The day will start with Mahamantra Kirtan and common meditation and japa, followed by Prabhati Pheri at dawn. At 9 a. m. a Havan for the long life and health of Sri Swamiji and the welfare of the whole world will be peformed. Circumstances permitting Mahatmas, Sadhus and poor-feeding will be arranged at mid-day. The afternoon programme of Kirtan, Bhajan and lectures on the life, teachings and mission of Sri Swamiji will be concluded with Ganga Pooja and a grand illumination of Sri Viswanath Mandir. A magic lantern show of spiritual subjects will be held at night.

Monday, the 9th September, 1946, will be observed as a model day of continuous spiritual sadhana on the lines laid down by Sri Swamiji Maharaj. An ideal Dinacharya will be followed by the entire gathering of devotees.

We cordially invite all members, devotees and other admirers to attend the auspicious function. Intending visitors may kindly intimate to us on or before the 15th August about their proposed arrival so that accommodation may be arranged.

All Branches and indivinual members are requested to observe the occasion by doing plenty of Japa, meditation, feeding Mahatmas and poor, conducting Akhanda Kirtan for 24 hours, one week or as much as possible, arranging for lectures on the life and mission of Sri Swamiji Maharaj, spreading the ideals of the Society, etc.

We gladly welcome all loving contributions towards making the celebrations a thorough success. Communications may be addressed to :

The Secretary,
Divine Life Society,
Ananda Kutir,
Rikhikesh (Himalayas)

(Detailed Programme will appear in the July issue of " Divine Life ")

Vol. VIII No. 6 JUNE 1946

The Divine Life

BE SWEET

(Swami Sivananda)

Really sweet people are rarely found in this universe. Though sweetness is a feminine virtue, yet it is not found in the females too. Most of the females are harsh and gall-hearted though their speech appears to be sweet for the time being. A business man, a lawyer, a doctor and a sister of ill-fame are all apparently sweet till they get money from their clients. This is not natural, lasting, beneficient, elevating sweetness. It is false glittering. It is commercial or mercenary.

A really sweet man is divine. He does not expect anything from others. His very nature is sweet. He brings joy to others by his innate sweetness.

Sweetness is born of Sattwa. It is the sweet potent divine golden residuum after rajas and tamas have been squeezed out through protracted Yoga sadhana. It is the concentrated quintessence of sattwa. It is the sweet aroma that is wafted from the blossoming of the rare sweet flower of perfected Soul—Siddha Purusha, adept or Arhat through long and intense tapas, discipline, yoga practice and communion through mind-melting in Silence.

Sweetness must be an essential attribute of a spiritual propagandist and public worker. Without possessing this virtue, no propagandist can turn out efficient and solid work. He who wants to establish a Mutt or Ashram or spiritual institution must possess this ennobling virtue. All public workers and ashramites must equip themselves with this divine quality.

The Rajasic Ego should melt in the crucible of yoga. Then this golden sweetness will shine in its glory. Rajas must be churned out. Then the butter of sweetness will float on the surface of the sattwic mind.

Be sweet in speech. Be sweet in behaviour. Be sweet in manners. Be sweet in singing kirtan. Be sweet in lecturing. Be sweet in look. Be sweet in serving others. Be soft, gentle, courteous and polite too. This will increase your sweetness.

Develop this sweetness through service, self-restraint, mowna prayer, pranayama, meditation, introspection, self-analysis, control of anger.

Sweetness is Radha Tattwa: Sweetness is the stuff out of which the heart of Radha is fashioned. Truthfulness, prem, sincerity, cosmic love, ahimsa are all modifications of sweetness. Sweetness is a rare, divine blend of all these sattwic attributes. It is millennium potency.

An argumentative, intolerant, impatient, proud, irritable, fault-finding man cannot cultivate sweetness.

May you all be endowed with this noble quality of sweetness, which will enable you to root yourself in Brahman, the embodiment of Rasa, divine bliss or sweetness of sweetness.

Glory to Brahman, the sweetness of sweetness !!

influences. Be ever vigilant. Then only you can grow in Bhakti. Then only the Divine grace will descend.

False tushti and contentment is a serious obstacle in the spiritual path. Maya works in a variety of ways. It assumes various forms and deludes the aspirant, in a variety of ways. When the aspirant has not reached even to the second bhumika of Bhakti, he falsely thinks that he is in the highest stage of Para-Bhakti. This is Maya. He gives up sadhana. Further progress is stopped by such false imagination. If he lives under a Guru his defects will be pointed out, but, he does not want to do so. He has false idea of independence. His arrogance, imperative, self-assertive nature, Self-sufficiency, vanity act as intoxicants veils and stumbling blocks. He himself does not know what he is really doing, what his real position is.

He who has reached the stage of Para-Bhakti will be absolutely fearless, desireless anger-less, I-less, mine-less. He will be extremely humble. He will have no attachment for anything. He will be enjoing all Divine Aiswarya. He will be in the possession of all virtues enumerated in the 12th Chapter of Gita. He will be above body consciousness. If he does not possess all these marks or signs of a Baghawata, if he simply says "I am a Para Bhakta", do not believe him. He is a mityachari or hypocrite. Have no value for his words. People shed false tears through habitual lachrymal irritation. These are not the sincere, tear-drops of prem of a devotee. Do not mistake emotion for devotion. Be on the alert.

May Lord give them proper understanding. May this earth be free from such Pseudo Para Bhakti Aspirants, May the world abound with real, thirsty, sincere, humble devotees, who can charge everything with faith devotion, joy and bliss.

GITA SPARKS

(*Continued from page 101*)

Sri Sadananda

In sloka 54, Arjuna asks "what are the marks of a man of firm wisdom who is in Samadhi? How does a man of steady intellect speak, live and move about?"

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम्॥

(Ch. II-54)

In this question, we have to note the difference between the two expressions *Sthita Prajna* and *Sthita Dhee*. They refer to persons of two different states of realisation. The commentaries are silent about this difference. In the state of *Sthita Prajna*, the Yogi is in Samadhi. In the other, he speaks and moves about. He is only in preliminary, stage of progress, though his is also a state of realisation. The difference will become clear when we examine Lord Krishna's replies.

Sloka 55 runs thus:

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥

Its meaning: "When one rejects all desires passing through one's mind, being satisfied in the Self only by the Self, one is called *Sthita Prajna*".

The word 'Prajna' means 'wisdom'. If it is to be firmly fixed and unwavering, it must be final, the highest. Otherwise, the intellect will have doubts about its finality and will reject it when it passes to something higher, Absolute wisdom can be reached only when the meditating Individual Self is conscious of its identity with the Paramatman. That is the state of Samadhi in which the notion of separateness gets lost. Below that stage is the stage of *Sthita Dhee* or steady *intellect*. The Buddhi or intellect become steady when it perceives the truth of the universe—that it is only Name and Form that its apparent diversity is caused by Maya. Avidya, Moha or Illusion. Again, even one who has not got over the notion of duality can have steadiness of intellect. A highly advanced devotee of God is convinced that God alone energises and activates the different beings in the universe. But he is not a man of the highest wisdom, because he has the notion of the duality in the relation of the worshipper and the worshipped. The

steadiness of his intellect enables him to remain unshaken by adversity. He does not hanker after happiness. He is free from fear, affection and wrath. Yet, he is not a man of steady *Prajna*.

Sloka 56 makes the condition of the *Sthita Dhee* clear.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥

(Ch. II-56)

The term *Muni* is applied to such a person. According to the Unadi Sutras (IV. 132) the word *Muni* comes from the root 'Man' which means 'to think or reflect upon' or 'to set the heart or mind on'. The Muni is therefore the person who sets his mind or heart upon the Atman. It is obvious that during the time when a person is setting his mind on the Atman, the process is going on and not finished. Only his *intellect* is steady and not his *wisdom*. Thus the state of *Sthita dhee* is earlier than that of the *Sthita Prajna*. In this earlier stage, the Yogi is experiencing the attacks from outside. Adversity sends its shafts. Old vasanas tempt him to go in pursuit of worldly happiness. Affection, fear and wrath attempt to drag him away from his resolve to seek satisfaction only in the Self. Yet, because his intellect is steady, he is adamant and unshaken. He does not yield to outside pressure. Yet, he is not qualified enough to be called a *Sthita Prajna* because he has not yet realised the wisdom resulting from the union of the Individual Self with the Universal Self. He is still only a *Sthita dhee*.

Sloka 57 makes mention of an intermediate stage between that *Sthia Prajna* and *Sthita Dhee*.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता।

(Ch. II-57).

Meaning. He who remains unattached always or (everywhere), whatever happens, good or evil, who is neither pleased nor pained, his *Prajna* is (well) installed.

The word used here is.. **प्रतिष्ठिता** The significance is that the Yogi has received, so to say, his first dose of wisdom and will very soon fix his wisdom permanently in the Atman, thus becoming a *Sthita Prajna*. This person is on a higher level than the one who has only steadiness of intellect. He is not attempting to fix his mind on the Atman. He is trying to *hold* it firm there after it has been fixed. All his attention is concentrated on that task and so when good or evil befalls him, he remains unattached. They do not touch him. The man of steady intellect gets the blow and bears it. This man, on the other hand, does not feel the blow at all. He has taken shelter within the Atman, as the tortoise takes its shelter within its own shell.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥

(Ch. II-58).

Sloka 59 introduces a new point, apparently without any connection with the subject under discussion. Yet on close examination, we can find out the underlying purpose.

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥

(Ch. II-59).

Meaning: Objects of the senses fall away from the abstinent man but they leave the longing behind. Even this longing goes away when he sees the Supreme.

The purpose of this sloka is to show the relation between the three stages of realisation mentioned above. The lowest stage is that of the *Sthita dhee* (or the man of steady intellect) who is also called a Muni. He is in the process of fixing his mind upon the Atman. When he is doing so, the vishayas or object (which were hitherto being accepted as food for his mind) approach him, but he has become abstinent *i. e.* he has withdrawn his mind from them. The vishayas therefore, fall away (or go back to where they came from) The mind is not yet fixed in the Atman The 'Param' or the Atman has not yet been seen. Therefore, the longing for the vishayas persists. But as soon as the mind gets fixed in the Atman, steadiness of wisdom is achieved and the longing for vishayas is wiped out. The man becomes one whose Prajna is installed in the Atman. That is the second stage. A little more effort will make him permanently fixed in that condition He will then be in Samadhi and will begin to find satisfaction only in the Atman and

only by the Atman. In other words, he will become a Sthita Prajna.

Sloka 60 which speaks about the violent nature of the Indriyas has been introduced here to show that even a wise man, like the Sthita Dhee has to strive hard to preserve the steadiness of his intellect. He must withstand the force of the senses before he can rise higher *i. e.* before he can see the 'Param' or Supreme and thus establish his Prajna in the Atman.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरति प्रसभं मनः॥

(Ch. II-60).

"The turbulent indriyas forcibly drag away the mind of even a wise man who strives (to make his intellect steady)." It is clear that this sloka refers not to the Sthita Dhee but to the wise man who is a *yati* working very hard to make his intellect steady.

Sloka 61 mentions the method to be adopted by such a men to unite his mind with the Atman.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥

"The man who has made his mind steady by controlling all the senses, focusses his mind upon Me, as the Supreme. His senses are under his control indeed. His Prajna is fixed." (11—61)

Here, the first part of the sloka speak about the "Yuktah" or the person who has united his senses with his intellect and thus has obtained steadiness of intellect. After that stage is reached *i. e.* after he has become a *Sthita Dhee*, he adopts the right method to fix his mind in the Atman. The method consists in focussing the steadied intellect upon the Lord, who is the Supreme or 'Param'. It is thus that the second stage *i. e.* fixing the mind in the Atman, is reached.

The succeeding slokas speak about the way in which a man's mind gets distracted by desire, anger and other feeling.

(To be continued).

SIVA MAHIMNA STOTRAS

Sri C. R. Pattabhiraman, B.A. LL.B. (Lond.)

(*Continued from page 103*)

29. Oh! Lover of jungles my namaskarams to Thee who art very near and yet very far away; Oh! destroyer of Manmatha! my namaskarams to Thee who art the minutest as also the largest; Oh! Three eyed Lord! My namaskarams to Thee who art the oldest and also the youngest; my Namaskarams to Thee who art all and that which transcends all.

30. Namaskarams to Brahma in whom Rajo-guna is in excess in order to create the Universe; Namaskarams to Hara in whom Tamo-guna is in excess for the destruction of the same; Namaskarams to Vishnu in whom Sattva-guna is in excess for the portection of the Universe; Namaskarams to Siva the effulgent who is beyond these three gunas.

31. Where Oh! Where! is my undeveloped mind subject to misery and sorrow and where Thine Divinity with eternal and perennial virtues? Trembling with fear on account of this I am emboldened Oh! Bounteous one! by my devotion to offer this hymn at Thy feet.

32. Oh! Ishvara! If all the blue mountains were ink, the oceans their inkstand, a branch of the Heavenly Parijatha tree the pen, Mother Earth the writing sheet and with these if Sri Sarada the Goddess of learning goes on writing for all time even then the limits of Thine virtues cannot be reached!

33. Of the Ishvara who is worshipped by the asuras, Devas and the great sages, on whose forehead is the crescent moon, whose praises have been sung and who is without attributes Pushpadantha the chosen of the Gandharvas composed this beautiful hymn in all devotion.

34. Whosoever with a clean heart and devotedly always reads this praise of Siva he becomes one with him in the Heavens and while on Earth is blessed with prosperity, children and fame.

35. There is no other God than Meheswara and no better hymns than the Mahimna Stotras; there is no mantra other than Siva nor is there any other Truth to be known than the knowing of one's Guru.

36. Initiation into spiritual life, charity and austerity, knowledge of books, and the performance of religious rites -all these are not worth a sixteenth part of the merit inherent in the recitation of this Hymn on the greatness of Iswara.

37. The king of the Gandharvas, 'Flower Tooth' Pushpadantha by name fallen from his glory having incurred divine displeasure, a humble servant of the Lord of Lords who has the young crescent moon on His forehead composed this most excellent of Hymns on Ishwara's greatness.

38. If after worship of Ishwara the Lord of Gods who is worshipped by Devas and who is the cause for Heaven and Liberation one with a steady and devoted mind and folded palms read this never failing hymn of Pushpadantha's he reaches Siva and is praised by Kinnaras.

39. Very sweet and pleasant from the beginning to the end is this sacred Hymn of Pushpadantha's describing the glory of God.

40. At the feet of Sankara is placed this Hymnal worship and may He the Sadasiva, Lord of Lords be pleased at this.

41. On Maheshvara! I do not know Thy true nature of what kind Thou art. Great God! Whatever Thou art to that my Namaskarams again and again.

42. Whosoever reads this once or twice or thrice verily he, cleared of all sins, reaches the abode of God to be glorified there.

43. By memorising, reading or even keeping at home these sin-destroying hymns that came out of the lips of Pushpadantha, the Great Lord of all beings becomes highly satisfied.

OM SHANTI SHANTI SHANTIH.

VIVEKACHUDAMANI

Sri Br. Narayana

(Continued from page 82)

मेधावी पुरुषो विद्वानूहापोहविचक्षणः।
अधिकार्यात्म विद्याया मुक्तलक्षणलक्षितः॥

16. The aspirant qualified for the knowledge of the Atman is one who is endowed with the above qualification, who is also intelligent, learned and is capable of considering the pros and cons (of the Sruti utterances).

Notes. **मेधावी**: Intelligent or wise. **पुरुषः** Man. **विद्वान्**: Learned scholar. **ऊहापोहविचक्षणः** Skilled in reasoning pros and cons. **अधिकारी**: fit student. **आत्मविद्यायां**: In the knowledge of the Atman. **उक्तलक्षणलक्षितः**: Equipped with the qualifications mentioned above.

Commentary.—The words Medhavi and Vidwan are used significantly. An aspirant should be not only learned but also wise. You should possess a sane intellect. Even though you may be learned but if you have a perverted intellect you cannot know Brahman.

The qualifications mentioned in the foregoing stanzas are indispensable. Apart from that an additional qualification is also required here.

There are many seemingly contradicting statements in the Sruti just as **अणोरणीयान् महतो महीयान्, तदेजति तन्नैजति** It is smaller than the smallest and bigger than the biggest. It moves, it moves not, etc. You must be able to reconcile these by sound reasoning. You should not contradict or doubt the version of the Sruti. You must always find out the truth behind such contradictions if any in the scriptures. But you should not argue: "Oh the Sastras are full of contradictions. It is not possible to follow them. They only speak of some imaginary thing never to be achieved. It is all imaginations of the seers of the past." If you have this kind of perverted intelligence you will be doomed to destructions.

There is yet another point in this verse. You must be able to refute all counter-arguments against the scriptures, whosoever may

put forward. You must also argue in favour of it to clear the doubts of aspirants. It is called Sraddha or faith in scriptures.

विवेकिनो विरक्तस्य शमादिगुणशालिनः।
मुमुक्षोरेव हि ब्रह्मजिज्ञासा योग्यता मता॥

17. The man who has turned his mind away from the unreal objects, who possesses discrimination and the Shat-Sampat (six-fold virtues), who has a keen longing for liberation, alone is qualified for the enquiry into Brahman.

Notes—**विवेकी** : A man of discrimination. **विरक्तस्य** : one who has dispassion. **शमादिगुणशालिन** one possessing the qualifications, calmness, control etc :, **मुमुक्षुः** the aspirant. **ब्रह्मजिज्ञासायोग्यता** : Fitness to enquire after Brahman.

Commentary:—The six-fold virtues, Sama, Dama, Uparati, Titiksha, Sraddha, Samadhana are the qualifications In the verses that follow this, a detailed description of the six-fold virtues is given. These virtues are the real foundation on which you may construct the mansion of Vedantic Vichara. If you do not possess these virtues you cannot even dream of higher attainments in the spiritual path. These are the fundamentals which no one can afford to neglect.

साधनान्यत्र चत्वारि कथितानि मनीषिभिः।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिद्ध्यति॥

18. The sages have prescribed or spoken of the four-fold sadhana which existing the steadiness in Self Knowledge is possible in the absence of which, it fails.

Notes :—**अत्र** here. **साधनानि** Sadhanas, **चत्वारि** four—fold. **कथितानि** are said. **मनीषिभिः** by sages. **येषु** which. **सत्स्वेव** : existing alone. **सन्निष्ठा** : steadiness in knowledge of Brahman. **यदभावे** : in the absence of which. **न सिद्ध्यति** : is not possible.

Commentary :—Sages have prescribed for as student of Brahma Gyana the four-fold sadhana in the absence of which no progress is possible. It is not that a particular teacher advises his disciple but this practice is being handed down to us from ages. Every aspirant in this path had undergone this discipline. These four-fold sadhanas are the primary qualifications indispensable.

Without fire the food cannot be cooked. Without the study of alphabets no one can become a Professor. Without the knowledge of numbers no one can become a mathematician. Even so no one can become a Gyani without acquiring these four-fold sadhanas. No sadhana-chatushtaya means no Siddhi, or no Perfection. No Sadhana-chatushtaya means no Sravana, no Manana, no Dhyana, no Samadhi.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते।
इहामुत्रफलभोगविरागस्तदनन्तरम्॥
शमादिषट्कं सम्पत्तिर्मुमुक्षुत्वमिति स्फुटम्॥

19. First comes the discrimination between the real and the unreal. Next the distaste for enjoyment of fruits of actions of world and the other, and then come the six-fold virtues, Sama, etc., and lastly is clearly the keen desire for liberation.

Notes :—**नित्यानित्यवस्तुविवेकः** : discrimination between the real and the unreal. **आदौ** : first. **परिगण्यते** : is counted. **तदनन्तरम्** after that. **इहामुत्रफलभोगविरागः** : Distaste for the fruits of actions here and hereafter. **स्फुटं** : clear. **शमादिषट्कसम्पत्तिः** the six-fold virtues, sama etc. **मुमुक्षुत्वं** desire for liberation.

Commentary :—The four-fold sadhana mentioned in verse 18 is enumerated herein. Firstly discrimination or right understanding is taken into consideration. Then comes Vairagya. In Vairagya the main point to be noticed is that you should not crave for the fruits of actions that you perform either here or hereafter. The desire for enjoyment of sensual objects is to be eradicated. Enjoyment of sense-objects is the result of one's own Karma. Sakamya Karma Brings about enjoyment When the objects are enjoyed there is great Asakti or attachment. This Aasakti or longing for repetition of sense-enjoyment binds man to Samsara. The Niskamya Karma Yogi does not have Aasakti or longing for fruits. This shall be the attitude of one who develops Vairagya.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः।
सोयं नित्यानित्यवस्तु विवेकः परिगण्यते॥

20. An unshakable conviction that Brahman is real and the world is unreal, is said to be Viveka or discrimination between the real and the unreal.

Notes:— ब्रह्मसत्यं : Brahman is Truth (Reality). जगन् मिथ्या ; World is unreal. इत्येवंरूपो विनिश्चयः Thus determination of this kind. सोयं : That this. नित्यानित्यवस्तुविवेकः Discrimination between the real and the unreal. समुदाहृतः । : is declared to be (by sages).

Commentary : What is Viveka ? This is answered in this sloka The strong conviction that Brahman alone is the reality and the sense-universe is unreal and a deception is called Viveka. In a broad sense Viveka means clear vision. To see good in what seems to be evil is Viveka. In common parlance we say " he is a Viveki ". *i. e.*, he is a man of clear and right understanding. Understanding the real Brahma-Tattwa is Viveka. This requires a clear-discerning Buddhi. All the Anatma objects are to be rejected as false and illusory.

To remain calm even amidst calamities is Viveka. When once the reality is understood and properly grasped without any doubt whatsoever the Buddhi does not get perturbed. You do not lose sight of the Supreme Reality at any time. Even amidst activities you perceive the reality. You are calm and collected. This state of an aspirant is the result of real Viveka or right understanding (discrimination).

To be swayed by the impulses Raga-Dwesha is Aviveka. To be overcome by sorrow and grief is Aviveka. To lose one's temper, to violate the rules of Brahamcharya, is Aviveka. The evils of this universe are all due to Aviveka. Sattwa causes Viveka. Rajas and Tamas cause Aviveka. Take shelter in Viveka. Take shelter in Sattwa. This will lead you to Immortality and Bliss.

IN QUEST OF TRUTH

Swami Sivananda

Q: What is independence of Soul ? With all sorts of bondage can the soul act independently ?

A : It is all one's own mind that is the cause for freedom and bondage. If the mind always broods over evil thoughts and gets itself attached to various sorts of evanescent objects, and the Jiva is unable to withdraw the mind from the objective world, and fix it on God and act in tune with Divine will, the very source for everything and the Imperishable, then the Jiva bound. Even though one has to reap the fruits for his good and bad actions previously done, in this life, none can say that the Jiva is helpless and his actions are guided by Prarabdha Karma. Because, the All-powerful and All-merciful Lord, in the form of individual soul, do give us directions, when we do any wrong or sinful actions prompted by the lower nature, as under :—" Do not act like this. This is an unjustifiable action. This is against the moral code. You should not even entertain such an ignoble thought." This clearly shows that there is something called " Free will " in human beings. You should develop the free will and do such Nishkamya actions, which will ultimately disentangle the Jiva from the phenomenal world of sense objects and link him with the Absolute, whose inherant attributes are Ananta Ananda, Param Shanti, infinite knowledge, unbroken joy and eternal life. This is real independence.

Q : Is it not sinful to act against all that is prompted by soul ? Is it not sinful to throw out the advice of parents ? If the parents persist in doing a thing which is prompting of a soul, permit me to say, conscience, is it not sinful ? Even taking it for granted that you act according to your conscience, is it not selfish to seek to one's own ends ?

A : It is sinful to act against the dictates of the Soul. Your first duty is to God, and then only others. It is not sinful if you act according to your conscience, even though your parents disagree with it. There is one important point to be remembered here. In the vast majority of persons, the lower mind, which is ever dwelling in the Annamaya Kosha, prompts something and the deluded souls take it as the inner voice or voice of the soul. But if on the other

hand one carries out the behests of the Soul, then the question of selfish actions does not arise.

Q: The 'Ego' or 'I' is said to be the karta and bhokta. Please explain me what it is and its connection with Lord. Is the Jiva 'ego' 'I' are one and the same.

A: The ego is a separate entity forming a mysterious and indefinable part and parcel of the undivided Absolute, which through intense imagination of objectivity appears as the gross body of the mental and the physical planes. In spite of the fact, that the universal soul is indivisible, the world-mystery of causation makes the one-whole, appears as many. These diverse entities are called ego or the individuals inhabiting the manifold universe. This is called the Jiva or the embodied soul. This, in other words is the 'I' the universal Soul being its essential nature. Hence the 'I' in its embodied or relative state of being is the ego or the Jiva, which appears to enjoy pleasures and suffer pain, through what is called the force of desire, which is the fundamental cause of manifestation.

If Lord is the Absolute Soul, the ego or the Jiva is the individual soul. But the difference is only an appearance and not reality.

Q: Any moment closing the eyes, I see light inside, and while meditating hear the sound of Nad very distinctly without closing ears. I meditate on Chakra in Nirakar form, Kundalini is not awakened as yet. Please let me know what will be the next progress, and what steps are to be taken to reach the final stage ?

A: The seeing of light and hearing the inner Nad are good signs denoting that progress is made on the right path. It is a stage of inner purification. You may kindly persist and continue in the same meditation as at present. Do it with more regularity, system and for a longer period. You must gradually increase the time of dhyana and have also an extra sitting. If you are a svara-sadhaka, you should now try to concentrate fully upon the Nad and try to merge the mind in the sound. But if you are following purely dhyana do not mind the sound, but try steadily to dive with a one-pointed mind into the very source of the light. Have one special sitting for the same meditation with open eyes. Kindly take pure diet and do your meditation with absolute regularity.

GIST OF WESTERN PHILOSOPHY

(*Prof. Nand Kishore, M.A. LL.B.*)

Empedocles (495 to 435 B. C.) was a statesman, orator, religious teacher, physician, poet and philosopher. He delivered the offer of kingship of the democracy of which he was the leader. He resembles Indian philosophers in many respects. He ascribes "psychic life" to all things; he teaches the transmigration of souls; he posits four elements; earth, air, fire, water; bodies are formed by their union and destroyed by their disunion. In reality there is no origin or decay; effusions pass from one body into another. In sense perception, sensed particles pass from the object perceived to the perceiving organ. Little is known by like. Union and disunion of elements is governed by two mythical beings; love and strife or hate. Originally the four elements were in stable equilibrium in the form of a sphere. Then strife entered the sphere and scattered the elements. Afterwards love entered the chaos and produced a whirling motion. Hindu Philosophy also posits three gunas and five elements. The first OM vibration disturbed the equilibrium of the gunas and creation resulted. In science the notion of elements has persisted integrally and essentially attraction and repulsion are physical facts; atomic theory has produced remarkable results. Anaxagoras (500 to 428 B. C.), however, thought that there must be many more elements than force and earth, air, water and fire are themselves mixtures. He introduces a world ordering spirit to account for the initial motion. "It is a spontaneous active being, the free source of all movement and life in the world; it knows all things, past, present and future; it arranges all things and is the cause of all things; it rules over all that has life, both greater and less. It is both transcendent and immanent. To-day, it is really little advance when science regards matter to be of the nature of mind and has reason to believe that the world must have resulted from specific acts

of creation. Matter is no longer regarded as indestructible and the world order cannot be explained without reference to the creator. (Vide Sullivan's "Limitations of Science" in the Penguin Series). Lencippus and Democritus are atonists and founders of the Atonist-school. Democritus (460—370 B. C.) was a mathematician. He wrote books on physics, metaphysics, ethics and history. Lencippus was the disciple of zeno and the master of Democritus. Nonbeing in the form of space exists. Space, however is not corporeal. Being is made up of atoms existing in space. All bodies are combinations of atoms and space. They are always moving. The heavier atoms fall downward. They constitute first air, then water, then solid earth. Fiery atoms compose the soul. Democritus advocates a refined hedonistic ethics. The true object of life is happiness. Happiness is "an inner state of satisfaction or pleasure, depending on the tranquillity, harmony, and fearlessness of the soul. This does not depend on material goods, not on wealth or the pleasures of the body, for these are short and productive of pains, and require repetition;—but on moderation in pleasure and symmetry of life. The less we desire, the less apt we are to be disappointed. The best way to seek the goal is to exercise the mental powers,—by reflection and the contemplation of beautiful acts ..... All virtues are valuable in so far as they realize the highest good, happiness; chief among them are justice and benevolence. Envy, jealousy and bitterness of mind create discord and harm everybody. We should, however, do right, not from fear of punishment, but from a sense of duty. To be good, one must not merely refrain from doing wrong, but not even desire it. "You can tell the man who rings true from the man who rings false, not by his deeds alone, but also by his desires." The right-minded man, ever inclined to righteous and lawful deeds is joyous day and night, and strong and free from care.' This is the text of truth. It is as good to-day as ever. Manking should be indebted to such men more than to Alexanders and Napoleons who were creatures of sword and fire and never happy. Democritus was a 'rishi' a mahatma. He deserves a following even to-day.

The Sophists belong to the age of Greek enlightenment—the sixth century B. C. and the first half of the fifth century B. C. The spirits of free inquiry was abroad. Great dramatists, Aeschylus (525—456 B. C.), Sophocles (496—405 B. C.) and Euripedes (480—406 B. C.) present their views of life and religion. With Herodotus (born 480 B. C.) and Thucydides (born 471 B. C.), history is studied critically. Hippocrates (born 460 B. C.), the father of European medicine, revolutionises the science, and art of healing. Many philosophers themselves are eminent physicians. "Every form of human activity, from the cooking of food to the creation of works of art, from taking a walk to carrying on war, was formulated into rules and, if possible, reduced to principles. Philosophy was leavening the lump". Proud Athens was the school for Greece; within its walls dwelt Pericles, Anaxagoras, Thucydides, Phidias, Sophocles, Euripedes, Aristophanes, Hippocrates, Socrates—great names in universal history. Great economic changes took place. Democratic institutions were established. There was a passionate desire for power; wealth, fame, culture, efficiency and success. The traditional views of religion morality, politics, philosophy, science and art were critically examined. The arts of rhetoric, oratory and dialectics were pursued for self-advancement, freedom and individualism, in some quarters, degenerated into quibbling and hair-splitting, into intellectual and practical subjectivism. The Sophists were professional teachers who went about giving instruction for pay in the art of thinking and speaking, and preparing young men for political life. They saw that the human intellect was a frail instrument of knowledge. That is why there was no consensus of opinion among the philosophers. They never saw beyond the human intellect and the senses. Knowledge depends upon the particular knower. What seems true to him is true for him. There is no objective truth, but only subjective opinion. Knowledge is impossible. There is no universal right or wrong. Conscience is a mere subjective affair. Morality is a mere convention. Natural right is the right of the stronger. "Man is the measure of all thing", as Protagoras taught.

The appeal to reason was commendable in itself, but the fault lay in the inability of sophistry to use instrument of reason in anything like constructive way. "The great value of the entire Sophistic move-

ment consisted in this; it awakened thought and challenged philosophy, religion, custom, morals, and the institutions based on them to justify themselves to reason."

Socrates met the challenge of Sophistry. He was born in Athens in 469 B. C. His father was a sculptor, his mother a midwife. He is the father of Western Philosophy. His mission was " to bring order into the intellectual and moral chaos of the age, to sift the true from the false, the essential from the accidental, to set men right and to help them to see things in their right relations." It was his custom to engage in converse with all sorts and conditions of men and women, on the streets, in the market-place, in the gymnasium, discussing the most diverse topics; war, politics, marriage, friendship, love, housekeeping, the arts and trades, poetry, religion, science and particularly moral matters. Nothing human was foreign to him. His kindly and gentle disposition brimmed over with good humour. He practised what he taught. " He was a man of remarkable self-control, magnanimous, noble, frugal, and capable of great endurance." " He did what he thought was right, without fear or favour, and died as beautifully as he had lived, with charity for all and malice towards none." He refused to profit by a plan of escape which his friends arranged. He was condemned to death by drinking a cup of poison (hemlock) for preaching his philosophy to the young men. He drank it cheerfully and died (899 B. C.) courageously in perfect self-possession admonishing his weeping disciples for their weakness of shedding tears. He was a ' maharishi '.

Socrates wished to arouse in men the love of Truth, and virtue. He never wanted to construct a system of philosophy. Much of the error of the sophists was due to want of clear conceptions. To reach truth, we must think and guess. By thinking he means clear thinking. Each term, each want of thought must be clearly and accurately defined. We should hold views on rational proof and on the testimony of facts. Thus should we sift fact from the mass of confused opinion. Difference of opinion never matters. But what is the common ground of the clashing opinion? Perfect agreement is not the thing. Some common principle can be universally subscribed to.

(To be continued)

ARIYA MAGGANGANI

(The noble Eight-fold Path of Buddhism)

Swami Sivananda

(Buddha was the greatest benevolent man or humanitarian which the world has ever produced. He is one without a second. Benevolence and humanitarianism are the Key-notes of all religious movements of the world. But the benevolence and humanitarian spirit and work of Lord Buddha stand unrivalled in the religious history of the world. His is the noblest and grandest humanism that has ever existed. The great invulnerable edifice of humaniterianism built by Lord Buddha on the rock foundation of ahimsa and cosmic love is indeed his crowing glory.)

Buddha lays great emphasis on the way of life. He avoids the two extremes of self-indulgence and self-mortification and prescribes the middle way. He said in a memorable sermon, "There are two extremes, O recluses, which he who has gone forth ought not to follow; the habitual practice, on the one hand, of those things whose attraction depends upon the pleasure of sense and especially of sensuality (a practice low and pagan) fit only for the worldly-minded, unworthy, of no abiding profit; and the habitual practice, on the other hand of self-mortification (a practice painful, unworthy, and equally of no abiding profit).

"There is a middle way, O recluses, avoiding these two extremes, discovered by the Tathagata—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana."

What is this middle way? It is the Noble Eight-fold Path which constitutes, so to say, the entire ethical code of Buddha.

1. **Right view or Right belief.** Right view is right understanding. Rejection of all uncritical convictions, superstitions and deluded

belief is right view or right belief or right understanding. The intellect is trained or disciplined to see things in their proper perspectives. Right understanding leads to Right aspirations or the higher and purer aspirations towards renunciation, benevolence and kindness. Right knowledge of the existence of suffering, the origin thereof, its cessation and the way towards the liberation from suffering constitute right understanding.

Right views are undoubtedly essential before you can succeed in any attempt. Wrong views should be purged out. If the foundation is properly laid, the superstructure becomes strong and stable. If you are free from prejudice only, you can entertain right views. Lack of right views has been the cause for religious prosecution, misunderstanding and quarrels in the world.

2. **Right aspiration.** Right aspiration leads to the attainment of the summum bonum or Nirvana. Right aspiration consists in keeping the goal before the mind's eye and attempting to achieve Nirvana or the state of perfection where there will be an end of all sufferings sorrows and pains. Right aspiration must be strengthened by renouncing all sensual pleasures and developing dispassion. Right aspiration is the right mental attitude, sympathy and selflessness.

3. **Right speech.** Right speech consists in uttering the truth and speaking sweet-loving words and avoiding slander, abuse, gossip or vain talking. Buddha said "Let no one cause anyone to utter falsehood nor approve of those who speak falsely. Speech at the right moment, accomplished by argument, moderate and full of sense is like a treasure." Wrong speech is the cause for quarrels and unhappiness in this world. It is very important for everybody to cultivate right speech. Discipline of speech is Vak tapas.

4. **Right action.** Right action consists in abstaining from killing, stealing, adultery or unlawful sexual intercourse and drinking liquor. Buddha laid a strong emphasis on sexual purity. The monks were advised from thinking, talking or acting sexually. Service of the poor and the sick and all acts of positive good and kindness in general, constitute Right Action.

5. **Right living.** Right living consists in earning one's living by fair or honest means. Foul means of livelihood must be strictly avoided. One should earn his livelihood by the sweat of his brow. Buddha asks his followers to refrain from five trades *viz.*, treading in arms, in living beings, in flesh, in intoxicating drinks and in liquor. Hunting should be given up.

6. **Right exertion.** Right exertion consists in not allowing the mind to have evil thoughts, to eradicate those that have already arisen or became habitual and to cultivate good thoughts and good states of the mind, and to strengthen those good thoughts which have already arisen. To abandon evil and to develop the good is right effort or right endeavour. Right exertion is a constant endeavour and self-examination, self-analysis and self-control.

7. **Right mindfulness.** Right mindfulness or right attention is to develop the quality awareness. It consists in always remaining self-possessed, not being subject to hankering or dejection or forgetfulness. The consciousness is fixed on Nirvana and all sensations and perceptions are abandoned. Right attentiveness is alertness. You will have to keep your eyes wide open so that you may receive the correct impressions and profit by them and reject those which are pernicious or harmful.

8. **Right concentration.** Right concentration or right meditation or right Samadhi is giving the mind a proper direction in the four meditations. By right Samadhi, the four illuminations are realized and Nirvana is attained in perfect consciousness. This step is absolutely necessary for attaining Nirvana. This is the highest stage of development in the Buddhistic way of life through which one realizes the eternal peace of Nirvana. It is a form of mind-culture which enables one to develop the latent spiritual forces in order to realize perfect knowledge.

These are the eight steps in the way of Life presented by Lord Buddha which annihilate suffering of all kinds and lead to the attainment of Nirvana or emancipation. The cultivation and acquisition as a habitual frame of mind of these eight positive ideals constituted Arhatship, which is the Buddhist ideal of life. The noble eightfold path destroys lust, anger, greed, malice and other evils and purifies the heart. Then dawns Bodhi or enlightenment, which bestows perfect everlasting peace, eternal bliss and immortality.

WAVELETS OF BLISS

Swami Sivananda

World.

World is mere appearance.
It is like snake in the rope.
It is like water in the mirage.
It is like blueness in the sky.

World is mental creation.
There is no world in sleep.
There is no world in Samadhi.
There is no world for a sage.

Brahman appears as the world.
World includes body.
The whole world is in the mind.
This world is your best teacher.

The seed of world is Avyaktam.
World is Lord's manifestation.
Manifested world is Virat.
Subtle world is Hiranyagarbha.

Man is Triune.

Man is a Triune,
Three is one ;
Body, mind and soul,
Matter, energy and spirit.

He has three bodies :
Gross, subtle and causal.
He has three Gunas :
Sattwa, Rajas and Tamas.

He feels, thinks and wills ;
He creates, preserves and destroys ;
He has Priya, Moda, Pramoda ;
He has Ichha, Kriya, Jnana.

He has three Avasthas :
Jagrat, Swapna, Sushupti.
He has three knots ;
Avidya, Kama, Karma.

The Upanishadic Bow and Arrow.

OM is the bow.
Atman is the arrow.
Brahman is the target.
The target must be hit
By a Self-collected man,
With profound concentration.

Take the bow, the great weapon
Supplied by the Upanishads.
Fix it in the arrow,
Sharpened by constant meditation.
Fix the mind on Brahman,
Then draw the bow
And hit, O gentle Youth !
At the mark,
The Immortal Brahman.

Then just as the arrow
Becomes one with the target,
You will become One with the Brahman.

OVER-SOUL.

Smaller than the small,
Greater than the great
Is the Atman,
That dwells in the heart.

It is the Soul of the ant,
It is the Soul of the elephant,
It is the Soul of the universe,
It is over Soul too.
It is the Soul of the sinner.
And also of the saint.

It is the Soul of the Soul,
It is the Supreme Soul,
It is the Supreme Purusha,
It is Chaitanya.

Annihilate desires,
Subjugate the senses.
Meditate on the over Soul
And rest peacefully for ever.

REALITY.

Brahman is the only Reality.
Truth is Brahman.
Eternity is Brahman.
Infinity is Brahman.

Brahman is unchanging.
Brahman is all-pervading.
Brahman always exists.
He is knowledge, Bliss, Absolute.

Your Goal is Brahman.
Realize Brahman.
You will attain Immortality.
You will be freed from births and deaths.

Equip yourself with four.
Purify and steady the mind.
Concentrate and meditate.
You will attain self-realization.

TO STUDENTS OF NATUROPATHY

(A Message by Swami Sivananda on the inauguration of the Summer course in Nature Cure at the Nature Cure Institute, Pudukottah)

Blessed Immortal Souls!

The entire visible universe is the glorious virat swarup, the cosmic form of the Supreme Lord. Nature in her unsullied state is the most glorious manifestation of the Almighty. The Nature means Prakriti. Prakriti is divya sakti or the divine power of the Almighty. Naturopath takes recourse to the forces of nature, the elements and their modifications to aid him in combating ill-health and disease The science of naturopathy, therefore, constitutes a direct approach to the cosmic power, to sakti herself. Thus truly speaking it is an invocation of divinity. Regarded in this light—the true and proper light—the practice of naturopathy is a process of worship and every student of naturopathy if he will, but, keep this bhav, a devotee and a worshipper. His practice of the science is thus to be conceived as sadhana and is to be supplimented and made potent through such processes as japa, kirtan and prayer too.

Artificiality and unnatural process have come to be the hall-marks of modern civilization. Such a divorce from nature is glorified and blindly followed under the appellation of 'scientific', 'up-to-date', 'modern'. But its basis is found to be a breaking away from God and receding further from him, who is the spirit in-filling and indwelling all creatures. Lacking faith in him, the modern man goes out towards artificial things and methods. In refreshing contrast is the admirable science of naturopathy which embodies a re-approachment to the Divine Source—the power behind all power and a reassertion of man's faith in that power as a supreme healing and curative force. This is what makes naturopathy a spiritual science. Its spiritual basis is this exceptance and awareness of the inherent invisible sakti forming the essence of all visible forces and the recognition of its role as paramount agent in the attainment of human welfare. Yours is the bondage to become the votaries of this great sys em. Strive to be worthy exponents, noble practitioners and active propagaters of the Nature Cure Technique. The penurious humanity of rural India is in dire need of such a system that costs little and is easy to practise. Conceive an intense sympathy for them and utilize this knowledge you now acquire in helping and relieving them, with pure nishkamyabhav. Do not aim merely at opening fashionable clinics and sanatoriums and accumulating money. Charge no bill to the poor.

Serve the sick and suffering with Atma Bhav. Your practice will become spiritualized and even as you go on curing humanity's physical and mental ills. This Viswa Seva will ultimately cure your own fearful disease, the disease of birth and death. You will attain Divine Felicity and Immortality.

Word has great power. Use the science of positive suggestion always. Speak cheering and encouraging words to the patient. Always take real interest in the patient. Augment all treatment with the silent repetition of the divine name. Never give destructive suggestion.

Naturopathy greatly emphasises that faulty diet, constipation and toxemia or self-poisoning are the main cause of diseases. But even beyond this is the basic cause named disharmony and an agitated state of the physic and emotional being. The harbouring of hatred, anger, jealousy, greed and lust corrodes the mind, destroys the subtle cells and results in disease. Raga Dwesha disturbs the inner equilibrium and causes disease. Slavery to sense leads to indulgence that poisons the system. The root cause of external conditions of disease thus takes its rise in the subtle body. It is the discordant state of being caused by the harmful vibration through wrong thinking and wrong feeling. The most potent method of counter-acting this state is through the powerful positive vibrations of the Name of God. The repetition and chanting of God's name re-establishes the lost spiritual rythm and immediately the entire constitution is transformed into a state of positive health. Epecurianism, wrong eating and over-eating that results in constipation and self poisoning is the result of lack of self-restraint. Spiritual sadhana, Asan, Pranayama, Kirtan, Worship subdue all sense-craving and completely eradicates the hankering which is the direct cause of indulgence and gluttony that leads to the poisoned state which the naturopath seeks to correct by nature cure methods. Thus the development of spirituality and sattwa strikes at the very "original root" of the root cause of human ills.

It is the duty of the naturopath to develop this spiritual force in himself through constant sadhana and prayer and to transmit this inner power to the sufferer simultaneously with the other rational natural means that he adopts. But in doing this, bear in mind one point. Do it as an humble instrument in the hands of the Divine. Have a pure bhava considering thyself as a humble channel for the flow of the cosmic energy.

All health, all power, all energy is already within man. Give them unhampered play by a life put in tune with the cosmic source. Then radiant health vitality and well-being will be inevitably yours. To invoke this power conscious effort on the part of both the naturopath as well as his patients prayer is the method. Through prayer the healer augments infinitely the efficiency of his healing methods. Through prayer the patient greatly increases his receptivity to the beneficient powers of the natural forces utilized. Prayer should invariably form as an item in the naturopath's technic. It is an indispensable and invincible factor in his hands.

Remember, ye healers of mankind! Ye votaries of nature-therphy! The earth of your mud packs derives its healing power from the one cosmic sakti. The water of your wet-packs and special baths is but the manifestation of this same energy. The heat of the fomentations that you employ, the vapour of the steam-bath the rythm of the massage you do, all get this power from that Supreme Being. This is the energiser of the suns rays in heliotherapy, the vital nourisher in the fruit juices of your diet-cure and the subtle, mysterious, and miraculous restorative working in your relaxation and rest technic. Depend upon That, draw strength from That, actively manifest That and spread health, happiness everywhere! Through health elevate humanity to reach the primal source of all Health and Blessedness! Lead man through nature to nature's Lord! May the Lord inspire you all to be the active exponents, his messengers of the All-pervassiveness and Immanence of the One power in all the forces of creation!

HARI OM! TAT SAT!!

UPANISHAD FLASHES

Sri Sadananda

(*Continued from page 107*)

I. 2-6 (Brihadaranyaka Upanishad).

सोऽकामयत, भूयसा यज्ञेन भूयो यजेयेति। सऽश्राम्यत स तपोऽतप्यत, तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदाक्रमत्। प्राणो वै यशो वीर्यम्, तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियतः तस्य शरीर एव मन आसीत्।

In the previous mantra was mentioned the projection of the universe. In this one and the succeeding one, we have interpretations of (1) the sacrificial horse and (2) the Asvamedha sacrifice itself. But the meanings are as usual very mystic and concealed in etymological camouflage.

Translation :—He desired "Let me sacrifice again with a greater sacrifice." He toiled and practised austerity. While he toiled and practised austerity, glory and prowess issued forth from him. Vital essences indeed are glory and prowess. When these vital essences came out, the body (of Prajapati) began to increase in size His mind alone remained in the body.

Commentary :—"He desired." 'He' is Prajapati. For the sake of clearness, we shall think of Prajapati as a Jivatman living in the subtle body of the mind and also in a gross body in other words, having a Sookshma sarira and a Sthoola sarira He 'desired' with the help of his mind. The desire was to sacrifice *again*. That implies that he had 'sacrificed' before. What was that 'before'? Sankaracharya explains it as Prajapati's performance of the Asvamedha sacrifice in a previons birth. It is not necessary to postulate to previous existence and a previous sacrifice. It is enough to refer to the previous mantra wherein is mentioned Prajapati's abstinence in not having killed the 'babe', Time. That abstinence was a very small sacrifice. This one which he intends performing is a greater one in fact the greatest of all. He says, "Let me sacrifice again with a greater or *the great* sacrifice." For that purpose, he

'toiled and practised austerity.' He had done similarly before. That penance is referred to in a second mantra of this section (I. 2. 2.) On that occasion, "*Teja Raso*" of his essence and lustre issued forth from him and it became Fire. Now, how 'glory and prowess' came out. These are spoken of as his vital essences (Prana). These essences which are described as having come out of Prajapati are the life energies which vibrate the entire universe and make it shine, but are not confined to any part of the universe. It is these energies that activate the universe and make it shine, but are not confined to any part of the universe. It is these energies that activate the universe and make it grow to its full dimensions. The Prana (these essences in their totality) was now outside the body of Prajapati *i.e.*, the body in the form of the universe (his sthoola sarira). But his mind was in it. "*His mind alone remained in the body.*" The mind of Prajapati was in contact with the objects of the universe. In the immediately preceding Mantra, Prajapati was described as Aditi or the eater of the universe. The mind of Prajapati (referred) to in this mantra) was eating the food of the universe. Before he decided to perform the great sacrifice, he as the Jiva of the universe, allowed the mind to eat and he enjoyed the food through his Prana or vital essences. Now he has decided to put an end to that enjoyment and taken his Prana out of the body, keeping only the mind there. His present intention is to make the universe merge in the mind before the mind itself is made to merge in the Prana. Ultimately he will merge the Prana in his Atman (or Jiva) and that last step will constitute the Asvamedha sacrifice proper. It is explained in the next mantra.

सोऽकामयत, मेध्यं म इदं स्यात्, आत्मन्वनेन स्यामिति। ततोऽश्वः समभवत्, यदश्वत्, तन्मेध्यमभूदिति, तदेवाश्वमेधस्याश्वमेधत्वम्। एषह वा अश्वमेधं वेद य एनमेवं वेद। तमनवरुध्यैवान्वैक्षत। तं संवत्सरस्य परस्तादात्मन आलभत। पशून्देवताभ्यः प्रत्यौहत्। तस्मात्सर्वदेवत्यं प्रोक्षितं प्रजापत्यमालभन्ते। एष ह वा अश्वमेधो य एष तपति, तस्य संवत्सर आत्मा, अयमग्निरर्कः तस्येमे लोका आत्मानः। तावेतावर्काश्वमेधौ। सो पुनरेकैव देवता भवति मृत्युरेव, अप पुनर्मृत्युं जयति नैनं मृत्युराप्नोति, मृत्युरस्यात्मा भवति एतासां देवतानामेको भवति।

Translation :—He desired, "Would that this (body) of mine be fit for sacrifice." (He entered). Because it swelled, it became Asva (horse). Thus it became fit for sacrifice That indeed is the Asvamedha characteristic of the Asvamedha (sacrifice). He, verily, who knows it thus, knows the Asvamedha. Allowing it to remain free, he Prajapati) reflected. After a year, he sacrificed it to himself (to his Atman). He despatched the animals to the Gods. Therefore is sacrificed to Prajapati the sanctified that is dedicated to all the Gods. He who blazes yonder is Asvamedha. His body is the year. This fire is Arka. Its bodies are these worlds. So these two are Arka and the Asvamedha. These two again become the same God, Death. He who knows this conquers further death; death cannot overtake him. It becomes his Atma and he becomes one with these deities."

"*Would this body of mine*" etc. The 'body' referred to is the universe in which only the mind of the Prajapati was staying. "*Let it be fit for sacrifice*" means, 'let it become pure, sacred, holy.' To sacrifice it is to put an end to its separate existence by merging it in what it came from. The universe (or sthoola body of Prajapati) is only a projection of the mind. If it is withdrawn into the mind, it ceases to be. That can be done only if the mind is withdrawn into the Atman of Prajapati. So, he decided to enter into the body. That was how he had 'a self by this body.' When he had not entered it, the 'body had swelled.' That means that the universe had gone on expanding. In other words, the mind had gone on projecting itself without any limit. Now that Prajapati re-entered it, the mind withdrew itself from the projected universe and came into contact with the Atman of Prajapati. The universe could now be sacrificed *i.e.*, merged into the mind. The swelled universe is called the Asva or the horse because the nature of the horse is to move about freely everywhere. It ought to be fastened to the mind; but the mind itself had no resting place when the Prana of Prajapati had gone out. Now, on the other hand, the horse is rendered fit for sacrifice.

"*That is the Asvamedha characteristic.*" It is the characteristic of purity, or fitness for sacrifice. "*He who knows it*" &c, One

who knows that the horse *i.e.*, the universe is going to be sacrificed *i.e.*, merged in the mind of Prajapati does not indulge in vain pleasures or desires for happiness in this perishable universe. "*Allowing it to remain free.*" Not thinking about the universe, Prajapati meditated upon the Atman. "*After a year he sacrificed it to himself.*" The year is the *time* allotted to the universe. Prajapati allowed it to grow till it completed one cycle. Then he withdrew his mind into his Atman, so that there might be no universe. It is just like our allowing a plantain tree to grow for one year and cutting it off at the end of the year when it can give us its fruit. We consume the plantain fruit. Brahma likewise eats away the universe. "*He dispatched the animals to the Gods.*" The animals are the objects of desire, the food of the gods who preside over the senses. "The 'sanctified' *that is dedicated to all the Gods.*' The 'sanctified' is the horse or the universe that is now pure and sacred. All the gods had been allowed to enjoy the pleasures yielded by the universe. Now the entire universe is going to be sacrificed to Prajapati. "*He who blazes yonder is Asvamedha.*" The reference is to the shining sun. It is the one which consumes all impurity by its heat. It purifies the universe as a whole and is therefore Asvamedha. It is also the purified universe. Its body is the year. The purification is effected by its revolution (through space), which is called Time. "*This fire is Arka.*" It means that the fire which nourishes everything in the worlds here is Arka. Its bodies are the lokas, or divisions of the universe. Arka is the sustaining Agni of the worlds purified by the sun. "*These two again become the same God Death.*" When the sustained universe is purified by the sun and is ultimately sacrificed all become God *i.e.*, the separation between Prajapati and his projection, the universe, is obliterated, because the universe is no more. One who knows this truth has further death. He becomes the imperishable immortal Atma.

Here the second section ends. The result spoken of as having been reached by the performance of the horse sacrifice is identity with Hiranyagarbha, called Death. When the mind is withdrawn into the Prana and the Prana is withdrawn into the Atman, the product of the mind, namely the universe ceases to exist. The Atman alone remains. When a Jiva reaches that stage of ridding itself of bondage to a self-created mental universe, it stands self-revealed in its eternal absolute state.

When we proceed to examine the teaching of the later sections of this Madhukanda, we shall notice that the central doctrine of this Upanishad is *Brahman-Atman Identity.* Even Hiranyagarbha is a perishable Jiva, because it is bound by its own creation as ordinary Jivas are bound by their desires and their results in the form of Karmas. This section and the succeeding ones are only preparing the ground for the grand teaching that Jiva is Atman. That is why the appellation 'Death' is insistently applied to Hiranyagarbha.

Bhagawan Shree Nimbarkacharya, His Life, Teachings & Philosophy

(Sri Narsingh Das Varma, Ludhiana)

(Continued from Page 112)

Saunaka Rishi says "Acharya Haripriya enjoined and introduced the method of Kapala-bedh Ekadasi vratam". One thing is noteworthy in this connection the followers of this Sampradaya (creed) observe the Ekadasi vrat, according to the Kapal-bedh system (कपाल-वेध) under this Puranic authority. What is kapala-bedh? I shall explain later on. Jagad Vijayee, world conquring Shree Kesavacharya of Kashmir, who is said to have lived during the time of the Muslim king, Alla-ud-Din Kilji, alludes to this name of our hero in the concluding verses of his Sanskrit commentary on Shreemad-Bhagawad Gita as mentioned below:

व्याख्यातमादौ तदद्भ्रबोधाद्योऽर्यमणं
हरिप्रियेण निम्बार्कनाम्नाऽतिगंभीरबोध

It means: "The ocean of wisdom, the great Acharya, Shree Hari Priya, whose other holy name is Shree Nimbarkacharya, wrote the original commentary of Shrimad Bhagawad Gita in a unique learned terseness of style.

For the reasons indicated above, our hero has the four above mentioned names.

Guru Parampara: (His age and Spiritual Lineage).

(A) His Age. About the age in which he lived, there are different opinions. The arguments, proofs and the scriptural authorities furnished by the learned followers of this creed (Sampradaya) are so logical and rational that there is little reason to disbelieve them. They support their position by what Sage Veda Vyasa says in the 'Bhavishya Purana':

निम्बार्को भगवान्येषां वाच्छितदार्थः प्रदायकः।
उदयव्यापिनी ग्राह्या कले तिथिरुपोषणे॥

It means: "The creed (spiritual lineage) of Shree Nimbarka, the bestower of desired objects, should observe the Ekadasi-vrata on the day of the Lunar ascension (**उदयव्यापिनी तिथिः**)".

Sri Kamlakar Bhatt, the Acharya of the Smartha path, quotes the above sloka in his 'Niranya Sindhu'. Based on this sloka is their argument about the contemporaneousness of Nimbarka Acharya with Veda Vyas shows his esteem by affixing the honoured title 'Bhagawan'. In the same sloka, "**आचार्या ये हरिप्रियाः**" there is evidence of the high homage which sage Shree 'Shaunaka' pays to our blessed hero, by prefixing the pluralised epithet 'Acharyah' From this sloka, we can infer that Bhagawan Shree Nimbarka flourished contemporaneously with Sage Shaunaka.

From the verses quoted above, and many other scriptural authorities, the successor acharyas of Shree Nimbarka and learned pundits say that their Acharya had the honour and fortune of contemporaneously flourishing with the Lord Shree Krishna. Another unshakable reason given by them is that neither Shree Nimbarka nor his main disciple, Shree Niwasachary, refuted any other school of Vedant, such as monism, qualified monism or pure monism, etc. in their respective commentaries of Brahma Sutras, Vedant Parijat Saurabh and Kaustabh. They hold that if these schools had been in force at that time, their above named Acharyas would have refuted them like Acharyas of other sects. But as no other branch and aspect of Vedant were prevalent at that time how could the blessed Acharya Shree Nimbarka and his own disciple Shree Niwasacharya refute them? On the other hand Shree Keshava Kashmiri of Nimbarka Sampradaya did refute the contradictory schools, in his Saurabha-Prabha commentary of Brahma Sutras because in his time they were flourishing.

On these grounds they hold that their creed is most ancient and oldest of all sects.

We find no reason to disbelieve that Shree Nimbarkacharya lived contemporaneously with Vyasa, Shaunaka and Lord Shree Krishna Chandra.

(B) **His Spiritual Lineage.** The followers of this sect, trace their origin from Shree Hamsa Bhagawan, the Incarnation of Lord Vishnu. In order to establish the Dharma Maryada, the Self-luminous Creator once appeared before the mind-born sinless sons of Fatherly Brahman, the four blessed Kumaras, and initiated them into the unfathomable mystery of the Holiest of Holies, Lord Shree Krishnachandra. Lord Krishna alludes to this in the XI canto of Shrimad Bhagawata;

एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः"

"This sort of yoga was preached by my disciples, the beloved Kumaras (Sanakadih)". The Originator of this creed being Shree Hamsa Bhagawan, it is called 'Hamsa Sampradaya' also.

The holy Kumaras passed on this most sacred mystery to Devarishi Narada through initiation. The following quotation from the Chhandogya Upanishad displays that Sanatkumar inititiated the divine Sage Narada, viz,

सोहं भगवः शोचामि त्वं मां भवान्शोकस्य पारं तारयतु तस्मै मृदित कषायाय तमसः पारं दर्शयति भगवान् सनत्कुमारः।

Shree Narada says to Shree Sanatkumar, "O Lord! Grief has over-powered me. I beseech and entreat your Holiness kindly to drive away and root out my sorrow".

Hearing this, Bhagawan Shree Sanatkumar gave the vision of one beyond gloom and darkness to sinless Narada.

Because after Shree Hamsa Bhagawan, the Kumaras preached this Holy Sect, the creed is called Sanakadik Sampradaya.

This Divine wisdom was given to the Divine Hero of our Biographical sketch by the celestial Bard Shree Narada. This fact is disclosed by our Acharya himself in the chapter on Bhuma Vidya in his standard work Vedant Parijat Surabhi, a commentary of Brahma Sutras running thus :

पर्वाचार्यैः कुमारेरदमद्भ्यो श्रीमन्नारदाय उवदिष्टो भूमात्वेव विजिज्ञासितव्यः, इत्यत्र भूमाप्राणो न भवति किन्तु पुरुषोत्तमः ।

It means : "The Kumaras revealed this doctrine to our venerable preceptor, Shree Narada. This ought to be perfectly understood. That here the word Bhuma does not allude to the five vital airs but to Purushottam Yadu Vansh Bhusham Shree Krishna".

In Vishnu Yamal also we read the spiritual lineage of Shree Nimbarkacharya, which is summarised there as follows :

नारायण मुखाम्भो जान्मन्त्रस्त्वष्टादशाक्षरः ।
आविर्भूतः कुमारैस्तु गृहीत्वा नारदाय च ।
उपदिष्टः स्वशिष्याय निम्बार्काय तेन तु ॥

viz, Most sacred, Holiest of holies (Shree Gopal-mantra) of eighteen letters sprang from the lotus mouth of Shree Narayana, Hamsa Bhagawan and initiated to the Kumaras, who revealed this to Divine Sage Narada and he taught this to his disciple, Shree Nimbarka and thus from posterity this teached us.

Sketch of Spiritual Lineage :

SHREE HAMSA BHAGAWAN
1. Sanaka
2. Sanandana
3. Sanatana
4. Sanatkumara..... Narada, Nimbarka, Shree Niwasacharya.

DIVINE LIFE

Swami Sivananda

188. Life in this world is transitory. It is a doll in the hands of death. It is full of pains, delusions, sufferings and sorrows. What is the use of this evanscent life in this earth when we are all born to die? Strive to attain the Eternal Atman. There alone you will find immortality, everlasting bliss.

189. Be calm and contented wherever you are and under whatever circumstances and conditions you are placed. Cultivate this state of mind, by striving to abide in your own Atma which is ever calm and whose nature is eternal satisfaction (Nitya Tripti).

190. Study Ramayana, Bhagavata, Upanishads. Approach them with reverence and faith. Taste the essence. Chew it, digest it, assimilate it and make it part and parcel of your own.

191. Stick to the path of truth, the will divine. Tread this path with firmness and steadiness. Be on the alert so that Maya may not pull you down. Practise self-examination, self-lecturing. Give admonition to the child-mind often and often. The mind is a playful truant and mischievous monkey.

192. The mysterious wheel of Samsara which causes the destruction and production of all things revolves perpetually in the world, without beginning and without an end. But the sage or the seer stops this wheel through knowledge of the Self and attains immortality.

193. Everybody should study carefully the Mahabharata. It contains the mystery of the Vedas, the hymns of the Vedas, Upanishads with their Angas, the rules for the four castes, the essence of all the Puranas, an account of asceticism and rules for the religious student, a description of holy places of pilgrimage. Just as the sun dispels the darkness, so does this Mahabharata by its discourses on Dharma, Artha, Kama, Moksha drives away the ignorance of man.

194. The mind is very restless. It never finds lasting repose in anything. It jumps from one object to another like a monkey. It is a bundle of cravings and desires. It always wants varieties, new things, new pleasures, new dresses, new foods, new friends. It tempts and deludes you at every moment. Control this restless mind by Japa, medita-

tion, study of religious books, Sat-sangh and sattvic food.

195. Be quick in understanding and doing things. Develop the faculty gradually. Do your duties well and efficiently.

196. Appearances are always not to be trusted. There are men who are saints without, but are devils within. Beware. Try to understand the nature of men thoroughly by close observation. Do not become over-credulous. You will be easily deceived by cunning men.

197. Study of the Upanishads, like the stick used for applying collyrium, will open your eyes which are covered by the darkness of ignorance. Just as the full moon with its mild light opens the buds of the water-lily, so do the Upanishads expand your intellect with the light of wisdom. Therefore study them daily with reverence and faith.

198. Pure Nishkamya Seva of the highest type begins only after one attains knowledge of the Self. All other actions done previous to this will have a tinge of selfishness in them.

199. The electric current in the wires is the same throughout an installation. The bulbs take the current from the wires according to their capacity of candle power and give brighter or dimmer light. Similarly the human beings are illumined by the grace and love of God according to the purity of their mind, according to the stage of evolution they have attained through the intensity of their devotion and meditations.

200. Have the wisdom of Vidura, the virtues of Yudhishtira, the purity of Bhisma, the liberality of Karna and the gallantry of Arjuna and the strength of Bhima. You will attain greatness and immortality.

201. Duryodhana is a great tree created out of passion. Karna is its trunk. Sakuni is its branches. Dussasana is its fruit and flowers and weak Dhritarashtra is its root.

202. Yudhishtira is a great tree created out of virtue and religion. Arjuna is its trunk; Bhima is its branches; two sons of Madri are its flowers and fruits and Krishna, Brahma and Brahmans are its roots.

203. This body is an abode of disease and suffering. It is perishable It is full of impurities. It is subject to the six waves (Shad Urmis) viz., decay death etc. A wise man will not identify himself with this mortal coil flesh, puss and blood. It is only the passionate and the ignorant who are attracted to this despicable mass of bones and flesh.

204. In childhood you are enveloped by ignorance. In adolescence you become a slave of woman. Your mind becomes tainted. Woman appear charming only for a very short time. Attachment to the body of a woman causes destruction of health and happiness soon after.

205. The experiences of the wakeful state causes reaction in the dream. Likewise the experiences of the dream state influence the waking state. Evil dreams cause disturbance in the waking state and render the thoughts impure.

DIVINE LIFE FOR CHILDREN

Swami Sivananda

THEIST AND ATHEIST

Pattu is an atheist. Kittu is a theist. An atheist or nastika is one who does not believe in the existence of God. A theist or Astika is one who believes in the existence of God.

Pattu asked Kittu: "O My dear Kittu! You always speak of God. You do kirtan and japa. You offer Him flowers. Where is He?"

Kittu replied: "O Pattu! He is everywhere. He is in your heart. He is in my heart. He is in all creatures."

Pattu was not satisfied. He again asked Kittu: "Please show me your God."

Kittu was a clever boy. He beat Pattu with a stick and asked him: "Pattu! Why do you cry? Show me your pain."

Pattu retorted: "How can I show my pain to anybody else? I feel it."

"So is God." said Kittu, "You will have to feel God through Japa and meditation. I cannot show Him."

Pattu was satisfied. From that moment he became a theist.

Ajamila was a pious Brahmin. He worshipped God daily. He was very kind to all. He was very regular in his duties. He observed fast on Ekadasi. He was an ideal

man. He was the best devotee of Lord Narayana. He was very regular in his prayers.

One day he went to the forest. There he met a beautiful lady. He fell in love with her. He married her. From that day he left his worship and prayer. He was very much attached to his wife. Eight sons were born to him. His last son was named Narayana.

At the time of death, the messengers of Yama appeared before him. He was frightened. He cried aloud, "Narayana, Narayana." He called his youngest son to come for help. Lord Narayana heard this cry. He sent His messengers to help Ajamila. They came running to the spot and drove Yama's messengers and took Ajamila to Vaikunta.

Ajamila reached the abode of bliss by repeating Hari's names at the time of death alone. How much more will be the effect of repeating His names always with faith and devotion.'

Spiritual Diary

Rama: "Om Namo Narayanaya. My dear Govind! I find you always sleeping. It is now past eight o'clock. The sun is high up in the sky. Get up. Get up soon.

Govind: (Still rolling in the bed and yawning) "What can I do? I went to a picture last night and was waking till 2 o'clock in the night. Otherwise I generally get up at five o'clock.

Rama: You are visiting cinemas now and then. That is always bad. Have you forgotten "Early to bed and early to rise makes a man healthy, wealthy and wise"? Anyway you must get up at four a. m. How cool and refreshing the mind is at that time!

Govind: What am I to do from four o'clock, in the morning? Nowadays our teacher never gives any home work: Further my milkman comes only at 7 o'clock and I cannot have my tea or coffee before eight.

Rama: You are funny. Do you get up from the bed only to drink tea? If no milkman comes will you sleep all day long?

Govind: What else can I do? My father objects me going to the cricket in the morning as it is chill. I don't require preparing my lessons as I generally read all books from cover to cover as soon as they are purchased. I do not know how to spend time. What were you doing all these hours?

Rama: I get up at 4 a. m. Have a cool bath in the tub. Do five malas of Rama japa. Pray for ten minutes. Write "Shri Ram" for another ten minutes. Perform Asans. Get by heart daily five slokas from the Gita. Study one chapter in the Ramayana. Then read my school lessons. Not even a single item do I ignore any day.

Govind: That is a fully packed programme. Did you see Krishna? Do you not find him thoroughly changed? He is good pure, loving and always truth-speaking.

Rama: Yes. Yes. Do you know why? He is doing Sadhana. He is observing mowna for two hours in a day. He never speaks with anybody. He does not show signs even with his hands. Mowna is a great aid to kill anger and jealousy.

Govind: Wait a bit. I will come. (Govind jumps from his bed in a start. Takes his bath and returns.) I have finished my bath. Let us pray for a while.

Krishna: (Comes running). Jeya Sita Ramjiki. Dear Rama, Dear Govind! Have you written your spiritual diary to-day? Come on. Let me see.

Govind: Let us pray for a while I am ashamed to tell you that I slept so long.

Rama, Krishna and Govind sing

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

BOOK REVIEWED

"GITA EXPLAINED by Dnyaneshwar Maharaj". Translated into English by Manu Subedar. Kodak House, Hornby Road. Fort, Bombay, with Introductions. Third Edition. Pp. 310. Price Cloth bound Rs. 6 and Paper bound Rs. 4-8.

Mr. Manu Subedhar, well known in the field of economcis and finance, has, as a labour of love, brought out an English translation for the first time of this great Marathi classic. Lovers of Gita in India, who cannot reach the original as also the beautiful nine-thousand couplets woven by Dhyaneshwar Maharaj, will readily welcome this unique translation. The style is simple and impressive.

This books is a work of permanent value and one of the most valuable heritage of India. We recommend a perusal of this ancient work in its recondite and erudite translation.

GURU POORNIMA MESSAGE

Swami Sivananda

गुरु ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरु साक्षात परंब्रह्म तस्मै श्रीगुरवे नमः॥

The sun gives light to the whole world, but it can be easily veiled by a thin layer of cloud or a small piece of handkerchief held before your eyes. You cannot see the light of the sun. The preceptor is full of divine knowledge. He is a spiritual sun. His grace is ever flowing like the Ganges. If you have no faith in him, if you have no receptive attitude, and if you have no real strong aspiration, you will not get light from him. This lack of faith, lack of aspiration, lack of receptive attitude act as a cloud and screen you from the spiritual light, which emanates from the Teacher. No one can save such a man.

A bath in the Ganges removes sins. Kalpa Vriksha removes the poverty of man. It bestows whatever one wants, but it cannot remove the sins and give him coolness. Moon removes the warmth and gives coolness, but it can neither remove the sins nor the poverty. But Satsangh with sages and Yogis removes sins, poverty and the three fires (tapa) of Samsara.

You can fly with the two wings of vairagya and Abhyasa to the summit of knowledge of the Imperishable or Nirvikalpa Samadhi or the supreme abode of eternal bliss. Both wings must be equally strong. If Vairagya wanes, energy will leak, the senses will again be turbulent and mischivous. You will have downfall. If you slacken your Sadhna you will have downfall. It will be difficult to rise again to the original heights of deep and intense meditation.

Therefore begin Sadhana in right earnest from now and be regular. You cannot wait any longer. Days are passing speedily. You are growing old. March forward. Look not back. Gird up the loins. Today is Guru Poornima. Pray to Bhagavan Vyasa and all Brahma Vidya Gurus with a melting sincere heart. You are sure to attain success, joy and bliss.

May the blessings of Sri Vyasa and other Brahma Vidya Gurus be upon you all! May your spiritual path be lightened up luminously by their grace! May you attain the goal of life in this very birth!

Guru Poornima will be celebratsd at the Sivanandashram on Sunday, the 14th July, 1946, on a very grand scale with special pooja, Abhishek, Archana, Maha Naivedya to the Guru and Vyasa on this day. This day will be solemnly observed at the Ashram with meditation at Brahmamuhurt, japa of Guru mantra, study of Brahma Sutras etc.

All branches, members of the Society and earnest Sadhaks are requested to observe this day with great zeal and enthusiasm as this is the most suitable occasion according to the Sastras to receive the blessings and grace of the Guru.

All voluntary donations for the successful conduct of the celebrations and offerings to the Guru in any form will be gratefully accepted and acknowledged.

Sivananda Ashram,
Ananda Kutir, Rishikesh,

Secretary,
Divine Life, Society.

TO THE GURU

Thakurdas, M. Jotisinghani, Karachi

In all I do and all I dream
I see these as Light Divine:
Around me I do see thee shine:
And in my thoughts I see thee gleem!

In daily food I eat thy grace
In daily drink I taste Thy love
I see below me and above
Thy ever smiling radiant face!

And when I see my God in me
He hears me utter still thy name:
And within me burns the flame
There too I gaze and gaze at thee!

In me my God doth thee behold,
And He doth see within my eyes
The tears of tow-in-one arise!
My life for ever to thee is sold!

Hari Prasad Shastri (London)

The history of mankind is basically man's attempt, sometimes direct, sometimes indirect, to find the ultimate truth. The further an individual or a nation is from the truth, the more avaricious he is, and the more blind to the interests of others.

What is truth? It is the deeper spiritual bond which unites into one harmonious whole, the conflicting and seemingly contradictory elements in the inner being of man and also in the objective realm which includes the social realm of civilisations, families and creeds. It is the great fundamental principle which gives sustenance and support to all that exists whether in the realm of nature or in man's the goal of eternal peace and bliss, of creative harmony and conscious immortality. This principle in philosophy is called non-duality.

The history of ancient nations long-since dead, the Egyptians, Phoenicians, and Assyrians, demonstrates that they rose, superficially prospered and died, pursuing and cultivating separateness and duality. How different might have been their history had they pursued the truth of non-duality.

All life is one. The Bhagavad Gita says life is divine. All miseries that affect mankind—wars, pestilence, famine, earthquakes—are imperfect and inharmonious expressions of the Divine Life. The ignorance of man is restricting and opposing the full expression of Divine Life. Nevertheless, man's understanding and faculties are capable of cultivation. The chief aim of education is to teach the method of eliminating all that separates man from man, nation from nation. Both individuals and nations have to realize their highest good in others. If one's individual good is the highest good, then the law of the jungle must indeed prevail.

As the sun fulfils its purpose of giving light and life, by embracing the whole solar system with its rays, so can man fulfil his purpose of acquiring peace, fulness of life and real happiness by covering all that moves and all that does not move, with the supreme divine force which manifests through his personality. Theologically this force is called LOVE.

For man to consider that his individual or group interests are paramount, is spiritual myopia. All creation is an organic whole, and no individual is independent of that whole. By divorcing himself from the one Divine force which is the source of all that exists and the source of truth and beauty, man has laid himself open to the inroads and ignorance and the appalling miseries that it produces.

The time has come for man to realize this great truth and practise it in daily life, looking upon everybody as an expression of his own inner Self. As water finds its own level, so man's consciousness must find tranquillity in inner equilibrium in the service of all.

The ideology that inspires the pursuit of so-called class interests or group power, is showing the seeds of world annihilation. Every attempt made by man to gain material advantage or power, by deceit, hatred or underhand dealing, ultimately re-acts upon his own peace and prosperity. Peace is indivisible; so is happiness. The entire world of living beings forms an indivisible whole in which no one can be separate from the rest. Creation of objects of beauty, unrestricted search for truth, for upliftment of all, is the chief duty of man. The law of retribution is absolute. The supreme lesson taught by this war is that all narrowness of heart, all fanaticism and aggressive nationalism, are unworthy of man, and are fertile sources of endless misery and suffering.

Let us be devotees of this truth of non-duality. Let us be worshippers of the creative and universally-sustaining truth. Let all life be sacred to us. This is the way and the only way, to peace.

The pleasures derived from external objects and the physical comforts which wealth and power promise but never give, have a very insignificant place in the higher economy of man's being. To be enslaved by them is to lose all capacity for lasting peace and those delights of the Spirit which have their roots in tranquillity and knowledge of the highest reality.

No one ought to be an enemy or a stranger to a sane man. One's chief motive in life should be to promote the material, moral and spiritual upliftment of all people, irrespective of caste, colour or creed.

Every human being ought to meditate daily in the stillness of his heart, on the sacredness and unity of life, on the duty of compassion and on the conscious approach to the source of infinite bliss and beauty his own Higher Self. To be really practical and to demonstrate our superior civilisation, we must practise unconditional love of truth in daily life and expand our hearts in the exercise of universal goodness to embrace all living beings.

SRI KRISHNA JAYANTI.

Janmashtami Celebrations :—The sacred Sri Krishna Janmashtami will be observed at Sivanandashram on 20th August There will be japa of 'OM Namo Bhagavate Vasudevaya' during Brahmamuhurt and Kirtan of Sri Krishna NAM at dawn. Special MILK ABHISHEK to Sri MURLI MANOHAR of Vishwanath Mandir will be performed at midday. After a programme of Kirtan, bhajan and spiritual dialogue and parayana of Srimad Bhagavatam (X skanda) Maha Pooja will be performed at midnight with sahasrarchana and offerings of varieties of bhog to the Lord. Weather permitting the Mandir will be beautifully illuminated

All devotees offerings to be utilised for the above sacred celebrations may be kindly sent to the Secretary, Sri Vishwanath Mandir Anand Kutir P. O. Rishikesh so as to reach before the 19th of August at the latest.

SPIRITUAL CALANDER.

June :	25th Ekadashi	July :	10th Ekadashi
	26th Pradosh		14th GURU-POORNIMA & VYASA-PUJA.
	28th Anand Kutir GANGA-ARATI		16th Dakshinayana Punyakala
	29th Amavasya (New Moon) Day		24th Ekadashi.

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